(rice wrapped in coconut leaves and then boiled), one plate of cooked rice, and four bamboo containers of tuba made from either the coconut or ediok palms.[20]

Guests normally do not participate in the offering but stand or sit around the edges of the field. Some women may be inside the house preparing food for the meal that follows the ceremony. If the caingin owner feels confident, he may conduct the ceremony himself. Otherwise he will request a man well-versed in the ritual to make his offering. The "speech" given during the brief ritual, however, appears to be an improvisation and not a recitation that requires a nimble memory. Yet many people do not wish to perform the ceremonies for the loto or the dulot because they believe any mistakes might offend the unseen spirits they seek to please.

The ceremony is always conducted by a man. No cases were reported of a woman who made the loto or dulot; this is interesting because the magical rites connected with lowland agriculture are normally performed by women. The man goes to the center of the caingin and stands by by the table. Speaking to the spirits and kalags (souls) of the parents or relatives of the caingin cultivator, he invites them to dine on the proffered food. The specialist may repeat his invitation in a whisper or speak loudly. According to one female informant, what is said usually is:

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[20] The Magahats offer one chicken, seven tilad, seven rice cakes, seven tinostos, two glasses of tuba, and three candles. Oracion, op. cit., p. 59-60.

loto. After the field offering, the food is taken to the house and eaten. One informant said they buried their food offering in the field after the dulot, but this is rarely done. 243 782

A person noted for skill in holding dulots may be requested to officiate, although the owner or tenant can hold his own dulot if so desired. An old bachelor in Dangola was frequently requested to officiate at dulots in Caticugan; another recognized expert was said to live in Sandolot. In Naga one dulot was held by brothers and sisters whose fields adjoined. However, in Barrio Caticugan such cooperative dulots were uncommon. 243 791

Certain standard offerings are made in nearly every dulot. These basic items include: (1) seven binaluksan (rice wrapped in coconut leaves and then boiled, (2) one boiled chicken egg (usually but not always shelled), (3) one roasted chicken, (4) seven boiled ears of young corn, (5) seven tilads (tobacco leaves, areca nut, lime, and betel leaves), (6) seven tostos (homemade cigars), (7) seven tigols (homemade cigarettes), (8) seven kinalopis (grated fresh corn wrapped in husks and then boiled), and (9) tuba, usually four cups but sometimes one, two, or seven cups. Other items may be used such as seven nilunan (cakes made from finely ground cornmeal) seven cups of roasted cornmeal "coffee", and incense of the dried sap of the kamanan tree. 243 801

Seven is often a magical number among Caticugan barriofolk. Describing the superstitions of the people of Negros, Echauz wrote: "The number seven comes into all his 243 777 801

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The group performed this ceremony with much amusement. Then all the guests were served a meal, including food prepared for the dulot offering.

More visitors came later, although not as many as were expected. Pas said this was because six other dulots were being held in Lamtoc the same night! The visitors were given kinalopia to take home; the man who conducted the dulot received an additional gift of food.

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The spatial distribution of the dulot in Caticugan is quite interesting. The dulot is practiced in Talo-ot, by most of the people who cultivate fields west of the main canal in Barrio Caticugan, and in lower Naga. People living east of the main canal in Barrio Caticugan and in upper Naga generally do not hold a dulot before harvesting corn. While the distribution of the dulot in the upper Siaton River valley is not known in detail, it is far more widely practiced in these barrios than in Caticugan. Lamtoc is a small sitio yet in one night six different families were holding a dulot. This attempt to delimit the dulot areas in Caticugan is only approximate. One woman living in Talo-ot cultivated as a tenant, a field between the main path and Caticugan creek; she held a dulot.

It is difficult to determine why the dulot is not held in upper Naga. Many factors are involved. First, there are only a few fields in this area. Second, more people are giving up the dulot in Caticugan than in the more remote barrios fact to be discussed later. Third,

insight into the once greater abundance of food in Caticugan is given from an offering made during the last part of the Spanish period. This offering included one pig, fifteen or twenty chickens (with white feathers), a basketful each of bingka, bodbod, and puto (all varieties of rice cakes), three plates with ten eggs each, and large quantities of tuba. In the past the ritualist who performed the dulot in Naga often received a basketful of corn for his service; none of the ritualists receives this amount today.

Some individuals who stopped the dulot in Caticugan said they did so because "it is too expensive today." The food offering to the spirits was not as costly as feeding the guests. The dulot described in Lantoc required much corn to make the cakes, beside the other food served. It is possible that since the corn yield in these northern barrios is nearly twice that of Caticugan the community dulot is less of a burden. One reason given for having only a family dulot in Caticugan is that the expense of guests is eliminated. Dulots held for Caticugan's irrigated corn harvests would attract a large number of people since they would occur during a seasonal period of food shortage.

This detailed discussion of the spatial distribution of the dulot in both Caticugan and the northern barrios of the Siaton River valley illustrates how many factors must be considered in explaining change in one custom. There is no "royal road" to a clear understanding